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Editorial Notes

Growth in grace goes hand in hand with faithfulness to God's commands. How can a Christian flourish except he be planted in the house of the Lord? Obedient use of the ordinances of God's house is essential to the strengthening in his sanctuary which he has promised.

The "beauty of holiness" implies holiness, not a caricature of it. Pious airs, religious phrases, holy manners, long faces, Uriah Heep humbleness, like the paint on some women's faces, make no impression of beauty. The pretense that is in it destroys all thought of admiration.

It is not what one has nor what one does, but what one is, that is the important thing. Neither possession nor activity is yourself. God could give no more significant name to himself than "I am." It means not only self-existence and eternity but character as well.

A note of warning has been sounded by Archbishop Farley, of the Roman Catholic Church. In a recent sermon at St. Patrick's Cathedral in New York he declared that the theaters of that city are corrupting to the young, by reason of obscenity and that the stage today is worse than it was in the days of paganism. Coming from a Roman Catholic, this means a great deal.

The infallible authorities of the same infallible church which put to death Joan of Arc, for sorcery and heresy, have now canonized her. A Sunday or two ago the ceremony was held in the Vatican, in Rome, and the infallible pope read the decree approving her solemn beatification. It has taken many years for this to be brought about, as it seems that there was difficulty in proving that the maiden warrior has wrought miracles to attest her right to canonization. If the infallible church did injustice when it burnt her, it is right that she should confess it, but the act bears hard on the principle of infallibility.

The joint committee on the Union of the Presbyterian, Methodist and Congregational Churches in Canada, after four or five years of deliberation, have agreed on a basis of union. A late meeting at Toronto was occupied with slight amendment of the work of former unions. The adjustment of the invested funds of the three churches, a somewhat difficult part of the negotiations, was worked out satisfactorily. The plans of union are to be submitted to the superior courts of the churches not immediately. To afford time for full popular discussion, and to insure that the churches concerned may reach their respective decisions practically at the same time, it was recommended that the three churches submit the matter to these church courts simultaneously in the fall of 1910.

A correspondent of one of our northern exchanges construes the decision of the supreme court of the United States, in the case of Berea College, to be, "that the State of Kentucky may, without violating the United States Constitution, forbid" the education of white and negro children in the same classes, and remarks that, "the decision is a deplorable one for which the only consolation is found in the fact that it was not unanimous." Other consolation may be found in the fact that the institution may not be totally deserted by white patrons. The South must jealously maintain the separation of races in school and church, for in such maintenance the best interests of both races are conserved. How hard it is to abandon that cherished idol of a persistent and obtrusive sectionalism—the mingling of the races in the South.

The paper last week mentioned the death of Rev. P. A. Rodriguez, the Spanish translator of the Southern Methodist Publishing House. One day many years ago the writer was rushing along a street in Nashville, showing haste in every step, hurrying from the station to the bedside of a sick daughter. A tall, slender man, seated in a buggy, was driving along. Taking in at a glance the moving figure on the sidewalk, he drove alongside and pleasantly called out, "Are you in a hurry? Get in and let me take you where you wish to go!" It was Mr. Rodriguez. The invitation was so gracious and so genuine that it could not be declined. The two men, utter strangers before, introduced themselves as they drove along, and thus began an acquaintance which the years ripened into friendship and fellowship. The kindness was very simple. It cost nothing. It was over in a few minutes. But it showed a loving spirit and a genuine heart. It was the cup of cold water in the Master's name. Its results lighted up a beautiful pathway that ran through sixteen years.

Sow beside all waters! We know not how far-reaching some little act of kindness will prove, or how it will brighten the years to come.